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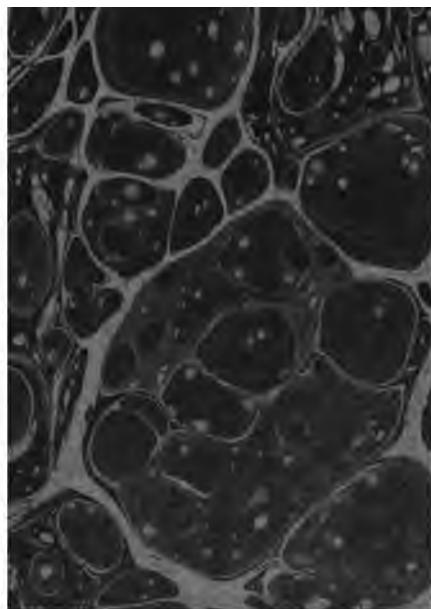
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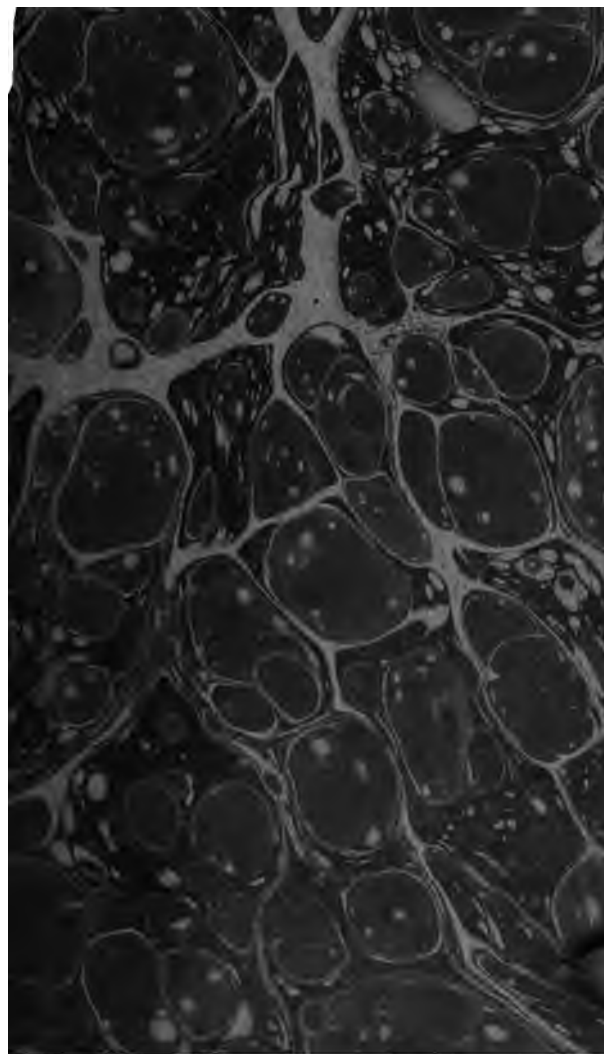
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[illegible]

*My Master
of Blackness*

ECONOMY
OF
HUMAN LIFE.

IN TWO PARTS.

By ROBERT DODSLEY.

TO WHICH IS PREFIXED,
A SHORT ACCOUNT OF THE AUTHOR'S
LIFE AND WRITINGS.

A NEW EDITION.

HAWICK:
PRINTED AND SOLD BY ROBERT ARMSTRONG.

1814.



ADVERTISEMENT.

THE Economy of Human Life was at first ushered into the world under the mask of an Oriental original. It is now, however, ascertained to be the production of **ROBERT DODSLEY**, an eminent Bookseller in London. To render the present edition more acceptable to the Public, the Publisher has given the whole of the prefatory matter contained in the first edition of the work, together with a short Account of the Author's Life and Writings.

LIFE OF THE AUTHOR.

ROBERT DODSLEY was born at Mansfield, in 1703, of parents in humble life. Without the advantage of a liberal education, he acquired a taste for literature, which brought him into notice, when in the station of footman to a lady of fashion. He at that time published by subscription a collection of poems, under the title of "The Muse in Livery." It does not appear that these contained any indications of superior genius; but like many other attempts of this kind, they were probably received with favour as a species of wonder. His next performance was a dramatic piece called "The Toyshop," intended as a satire upon the prevailing follies of the time. This was shown in manuscript to Pope, who took the author under his protection, and by his influence it was brought upon.

He opened a bookseller's shop in Paris through his own good conduct, and merit of his patrons, soon rose to distinction. In the course of years, Dodsley became one of the most considerable persons of his trade in the metropolis, succeeding at the same time in his career as a dramatist. He wrote the farce of "The King and Mansfield," founded on the old ballad of the same name, which was also very favourable to his success, whence he was induced to add a sequel, called "Sir John Cockle at Court." These pieces were less distinguished by humour, than by sentiment and sentimental satire. Other slight pieces followed, among which was a loyal song on the occasion of the treaty of Aix-la-Chapelle, called "The Triumph of Peace."

His next work was

the Earl of Chesterfield. The sentiments of virtue and morality which abound in every page of this work, render it a very useful addition to the stock of books proper for the instruction of youth. One book of a poem in blank verse on the subject of "Public Virtue," and an ode entitled "Melpomene," next exercised his poetical pen.

In 1758 he ventured to rise to tragedy, and composed "Cleone." Garrick expressing a mean opinion of this play, it was in consequence taken to Covent-Garden, where it long drew full audiences.

In 1760 Dodsley published his "Select Fables of Æsop and other Fabulists," in three books, of which the last contains original fables. He prefixed a sensible and ingenious "Essay on Fable." The character of this work, like that of the rest, is neat simplicity of language, and pure morality, little animated by liveliness of manner, or warmth of invention.

As an editor he made himself known by several popular and successful plans. The design of that valuable book for youth, "The Preceptor," was framed by him. He published in 1774, "A Collection of Plays by old Authors," in twelve volumes, 12mo. "The Collection of Poems by different eminent hands," six volumes 12mo. which bears his name, has rescued from

henstone, when so published, Dods-
t account of that poet's life and writ-
Dodsley acquired a handsome fortun-
ch enabled him to retire from the ac-
iness. He bore an excellent priv-
lest in prosperity, grateful to his ea-
rons, and disposed to bestow on ot-
d assistances which he had himsel-
died of the gout when he was upon
nce at Durham, in 1764.

ADVERTISEMENT

PREFIXED TO THE FIRST EDITION.

TO THE PUBLIC.

THE spirit of virtue and morality which breathes in this ancient piece of Eastern instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person to whom it was sent, to communicate to the public what was translated only for his particular amusement. There are some reasons which at present make it proper to conceal the name of his correspondent, who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long ; and as he seems to intimate a design, on his return to England, of publishing an entire translation of Cao-tsou's whole journey, the Public will then, in all probability, have an opportunity of being satisfied concerning any particulars which they may be curious to know.

THE
ECONOMY
OF
HUMAN LIFE.

PART I.



PREFACE.

TO THE
EARL OF CHESTERFIELD.

Pekin, May 12, 1749.

MY LORD,

IN the last letter which I had the honour of writing to your Lordship, dated Dec. 23, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire. I purpose, in this, and some succeeding ones, to set down such observations as I have been able to make on the laws, government, religion, and manners of the people. But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here; and may hereafter perhaps afford matter of speculation to the learned in Europe. As it is of a nature which, I know, will furnish the entertainment to your Lordship, I will endeavour to give you as dis-

and even adored as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character, induces prodigious numbers of religious people to resort to Lasa, to pay their devotion to him, and to give him presents in order to obtain his blessing. His residence is in a most magnificent pagoda, or temple, built on the top of the mountain 'outala. The foot of this mountain, and the whole district of Lasa, is inhabited by an immense number of Lamas of different ranks and orders, of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the East. When the Grand Lama receives the adorations of his people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion: his

they are fully persuaded that they receive from thence a full forgiveness of all their sins. They are likewise so extravagant as to imagine, that he knows all things, even the secrets of the heart; and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal, and that whenever he appears to die, he only changes his place of abode, and animates a new body.

The learned in China have long been of opinion, that, in the archives of this grand temple, some very ancient books have, for many ages, been concealed; and the present Emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made.

To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the Hanalins, or Doctors of the first order, whose name was Cao-tsou, a man about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided many years at Pekin, was become entirely master of the language which the Lamas of Thibet used among themselves.

With these qualifications he set forward on his journey; and to give his commission the greater weight, the Emperor honoured him with the title of

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TO THE GREAT

REPRESENTATIVE OF GO.

—

Most high, most holy, and worthy to be adore

“ We, the Emperor of China, Sovereign
Sovereigns of the earth, in the person of th
respected Prime Minister, Cao-tsou, with
and humility, prostrate ourselves beneath
feet, and implore for ourself, our friend
empire, thy most powerful and gracious b

“ Having a strong desire to search into
of antiquity, to learn and retrieve the w
ages that are past ; and being well inform
the sacred repositories of thy most ancient
the books

our most learned and respected Prime Minister, Cao-tou, in this our present embassy to thy Sublime Holiness; the business of which is to desire, that he may be permitted to read and examine the said writings: we expecting, from his great and uncommon skill in the ancient languages, that he will be able to interpret whatever may be found, though of the highest and most obscure antiquity. And we have commanded him to throw himself at thy feet, with such testimonies of our respect, as, we trust, will procure him the admittance we desire.

I will not detain your Lordship with any particulars of his journey, though he hath published a long account of it, abounding with many surprising relations, and which, at my return to England, I may probably translate and publish entire. Let it suffice for the present, that, when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, failed not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his enquiries by one of the most learned Lamas. He continued there near six months; during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he hath made very curious extracts, and hath formed such probable conjectures concerning their authors, and the times

morality, written in the language and character of the ancient Gymnosophists or Bramins; but the name of the person, or in what time, he does not determine. This piece, however, he has translated, though, as he himself confesses, with the incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The sentiments and opinions of the Bonzes and Doctors are very much divided concerning it. Those who admire it most highly, are very fond of ascribing it to Confucius, their own great teacher, and get over the difficulty of its being written in a language and character of the ancient Chinese, supposing this to be only a translation, and that the original work of Confucius is lost. Some suppose it to be the institutes of Lao Kiun, another philosopher, co-temporary with Confucius, and the founder of the sect Tao-see: but these labour under the same difficulty in regard to the language, with

these Cao-tsou himself seems most inclined to agree; at least so far as to think that it is really the work of some ancient Bramin; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it, which is entirely new to the eastern people, and so unlike any thing they have ever seen, that if it was not for some turns of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European. But whoever was the writer of it, the great noise which it makes in this city, and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded it would be an agreeable present to your Lordship. And I was the more easily induced to make the trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of it; and that is the style and manner in which I have translated it. I can assure your Lordship, that when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking which appeared in the introduction, the great energy of expression, and the shortness of the

Such as it is, if it affords your Lo
tainment, I shall think myself extre
in my next will resume my account
their empire.

INTRODUCTION.

BOW down your heads unto the dust, O ye inhabitants of the earth ! be silent and receive with reverence instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive, there let the precepts of life be made known, let the maxims of truth be honoured, and obeyed.

All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth for ever.

He sitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited space.

Order, and grace, and beauty, spring from his hand.

The voice of Wisdom speaketh in all his works ; but the human understanding comprehendeth it not.

lence and love enlighten his countenance fo

Who is like unto the Lord in glory? who shall contend with the Almighty? Hath he in wisdom? Can any goodness be compared to him?

He it is, O man! who hath created thee: thy portion on earth is fixed by his appointment; thy thoughts of thy mind are the gifts of his goodness; thy members of thy frame are the work of his hand.

Hear then his voice, for it is gracious: he who obeyeth shall establish his soul in peace.

ECONOMY
OF
HUMAN LIFE.

BOOK I.

**DUTIES THAT RELATE TO MAN CONSIDERED
AS AN INDIVIDUAL.**

CHAP. I.

Consideration.

COMMUNE with thyself, O man! and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connexions, so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shame shall be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

fore he hath considered the consequences th

Hearken therefore unto the voice of Con
her words are the words of Wisdom, and
shall lead thee to safety and truth.

CHAP II.

Modesty.

WHO art thou, O man ! that presumest on
wisdom ? or why dost thou vaunt thyself on
acquirements ?

The first step towards being wise, is to
thou art ignorant ; and if thou wouldst be e
the judgment of others, cast off the folly c
wise in thine own conceit.

As a plain garment best adorneth a beauti

He turneth away his ear from his own praise, and believeth it not; he is the last in discovering his own perfections.

Yet as a veil added to beauty, so are his virtues set off by the shade which his modesty casts upon them.

But behold the vain man, and observe the arrogant; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor; he treateth his inferiors with insolence; and his superiors, in return, look down on his pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise, and the flatterer in return eateth him up.



CHAP. III.

Application.

SINCE the days that are past are gone for ever, and those that are to come may not come to thee, it behoveth thee, O man! to employ the present time, without

plish.

Idleness is the parent of want: a
labour of virtue bringeth forth pleasure.

The hand of diligence defeateth
all things, and success are the industrious man's.

Who is he that hath acquired wealth
to power, that hath clothed himself
in honour, is spoken of in the city with praise
before the king in his council? Even
out Idleness from his house, and he
Thou art mine enemy.

He riseth up early, and lieth down
late: he exerciseth his mind with contemplation,
and his body with action, and preserveth the health of his body.

The slothful man is a burthen to his family:
he hangeth heavy on his hands, he loitereth
and doeth not what he would do.

His days pass away like the shadow:
he leaveth behind him no mark for his posterity.

His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin; he seeth it with his eyes, he heareth it with his ears, he shaketh his head, and wisheth, but hath no resolution, till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

CHAP. IV.

Emulation.

If thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

The examples of eminent men are in his visions by night; and his delight is to follow them all the day long.

He formeth great designs, he rejoiceth in the execution thereof; and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining, and the good that happeneth to another, is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodness;

— SPREADS IN HIS OWN WED.

The oak that now spreadeth its bran
heavens, was once but an acorn in the
earth.

Endeavour to be first in thy callin
may be, neither let any one go befor
doing; nevertheless do not envy the me
but improve thine own talents.

Scorn also to depress thy competitor
unworthy methods; strive to raise thy
only by excelling him; so shall thy con
quity be crowned with honour, if not wi

By a virtuous emulation, the spirit
alted within him; he panteth after fame
as a racer to run his course.

He riseth like the palm-tree, in spite
and, as an eagle in the firmament of he
eth aloft, and fixeth his eye upon the
sun.

CHAP. V.

Prudence.

~~Heed~~ the words of Prudence; give heed unto her counsels, and store them in thine heart. Her maxims are universal, and all the virtues lean upon her; she is the guide and mistress of human life.

Put a bridle on thy tongue; set a guide before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself; whosoever speaketh of another's failings with pleasure, shall hear of his own with shame.

Of much speaking cometh repentance; but in silence is safety.

A talkative man is a nuisance to society, the ear is sick of his babbling; the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he who restrains not his tongue, shall live in trouble.

Furnish thyself with the accommodations proper to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort in thy old age.

Avarice is the parent of evil deeds; but frugality is the sure guardian of our virtues.

Neither let prosperity put out
speculation, nor abundance cut off th
he that too much indulgeth in the
shall live to lament the want of it

Trust no man before thou hast
trust not without reason—it is un

But when thou hast proved a m
him up in thine heart as a treasur
jewel of inestimable price.

Receive not the favours of a
join in friendship with the wicked;
unto thy virtue, and bring grief to

Use not to-day what to-morrow
leave that to hazard which foresight
or care prevent.

From the experience of others
dom; and from their failings, correc

Yet expect not even from pruden
cess; for the day knoweth not wh

CHAP VI.

Fortitude.

PERILS, and misfortunes, and want, and pain, and injury, are the lot of every man who cometh into the world.

It behoveth thee, therefore, early to fortify thy mind with courage and patience; that thou mayst support with resolution thy allotted portion of calamity.

As the camel beareth labour, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so a man of fortitude shall sustain his virtue through perils and distress.

A noble spirit disdaineth the malice of Fortune; his greatness of soul is not to be cast down.

His happiness dependeth not on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock in the sea, he standeth firm, and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on a hill, and the arrows of Fortune drop at his feet.

In the instant of danger, the courage of his heart sustaineth him, and the steadiness of his mind beareth him out.

He meeteth the evils of life, as a man that goeth forth unto battle, and returneth with victory in his hand.

By shrinking under poverty, he s
meanness; and by tamely bearing ins
injuries.

As a reed is shaken with the breat
the shadow of evil maketh him trembl

In the hour of danger, he is en
founded; in the day of misfortune
despair overwhelmeth his soul.

CHAP. VII.

Contentment.

FORGET not, O man! that thy statu
pointed by the wisdom of the Etern
thy heart, and seeth the vanity of
and who often in mercy denieth thy r

Murmur not, therefore, at the dispensations of God, but correct thine own heart ; neither say within thyself—" If I had wealth, power, or leisure, I should be happy ;" for know, they all bring to their several possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich ; he feeleth not the difficulties and perplexities of power ; neither knoweth he the wearisomeness of leisure ; and therefore it is that he repineth at his own lot.

But envy not the appcarance of happiness in any man ; for thou knowest not his secret griefs.

To be satisfied with a little is the greatest wisdom, and he who increaseth his riches, increaseth his cares ; but a contented mind is a hidden treasure, and a guard from trouble.

Yet, if thou sufferest not the blandishments of thy fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath sent him to run, and happiness the goal ; which none can arrive at, till he hath finished his course, and received his crown in the mansions of eternity.

The nearest approach thou canst
this side the grave, is to enjoy
wisdom, and peace of mind.

These blessings, if thou pos-
sess to old age, avoid the allur-
ingness, and fly from her temptations.

When she spreadeth her net
when her wine sparkleth in the
cup upon thee, and persuadeth thee
happy; then is the hour of dan-
ger stand firmly on her guard.

For if thou hearkenest unto her
advice, thou art deceived, and be-
comest her prey.

The joy which she promiseth
is but a snare; and her enjoyments lead
to death.

Look round her board, cast thine eye
on her guests, and observe those who have
been deceived.

are become her victims; the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she, that with graceful steps, and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth in her eyes, and from the cheerfulness of her heart she singeth as she walks.

Her name is Health. She is the daughter of Exercise, who begot her upon Temperance; their sons inhabit the mountains that stretch over the northern regions of San Ton Hoe.

They are brave, active, and lively, and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves; strength dwelleth in their bones; and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure, their minds are serene; and the physician knoweth not the way to their habitations.

LOVE

She standeth in her bower, she courteth
gard, she spreadeth her temptations.

Her limbs are soft, her air is delicate,
loose. Wantonness speaketh in her eyes
bosom sits temptation; she beckoneth th
finger, she wooeth them with her looks;
smoothness of her tongue she endeavour

Ah, fly from her allurements, stop t
her enchanting words! if thou meetest the
of her eyes, if thou hearest the softness o
if she casteth her arms about thee, she l
in her chains for ever.

Shame followeth, and disease, and wa
and repentance.

Enfeebled by dalliance, with luxury pe
softened by sloth, strength shall forsake th
health thy constitution; thy days shall
those inglorious; thy griefs shall be man
with no compassion.

BOOK II.

THE PASSIONS.

CHAP. I.

Hope and Fear.

THE promises of hope are sweeter than roses in the bud, and far more flattering to expectation: but the threatenings of fear are a terror to the heart.

Nevertheless, let not hope allure, nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors of death are no terrors to the good; restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings, let a reasonable assurance animate thy endeavours; if thou despairest of success, thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From fear proceedeth misfortune; but he that hopeth, helpeth himself.

As the ostrich, when pursued, hideth his head, but forgetteth his body; so the fears of a coward expose him to danger.

not thy hopes beyond the bounds
shall success attend thy undertaking,
shall not be vexed with disappointme

CHAP. II.

Joy and Grief.

LET not thy mirth be so extravagant
thy mind ; nor thy sorrow so heavy
heart. This world affordeth no good
nor inflicteth any evil so severe, as
far above, or sink thee much beneath
moderation.

Lo! yonder standeth the house
painted on the outside, and looketh
know it by the noise of mirth and ex

which, she telleth them, are no where to be found but beneath her roof.

But enter not thou into her gate; neither associate thyself with those who frequent her house.

They call themselves the sons of Joy—they laugh and seem delighted; but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil; dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look down on the other side, and behold in that vale overshadowed with trees, and hid from the sight of men, the habitation of Sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth; the weakness and wickedness of man are the theme of her lips.

All nature to her teemeth with evil; every object she sees is tinged with the gloom of her own mind; and the voice of complaint saddeneth her dwellings by day and night.

Come not near her cell—her breath is contagious; she will blast the fruits, and wither the flowers, that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead

From hence, as from an
hold the folly and the misery
by the gaiety of their hearts,
the companions of jollity and
fected by gloominess and mel-
days in complaining of the
human life.

Thou shalt view them bot
error of their ways shall keep
ing.

CHAP. II

Anger.

As the whirlwind in its fury tea-
formeth the face of Nature, or as
convulsions overturneth . . .

whetting a sword to wound thy own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest—thy mind shall not reproach thee.

Seest thou not that the angry man loseth his understanding? whilst thou art yet in thy senses, let the madness of another be a lesson to thyself.

Do nothing in thy passion; why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches; but a wise man laugheth them to scorn.

Harbour not revenge in thy breast; it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive than to return an injury; he that watcheth for an opportunity of revenge, lies in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast on the fire, abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

Pity.

As blossoms and flowers are strewed
by the hand of Spring—as the kind
produceth in perfection the bounties
the smiles of Pity shed blessings on
Misfortune.

He who pitieth another recommendeth
he who is without compassion deserveth

The butcher relenteth not at the
lamb; neither is the heart of the cruel
distress.

But the tears of the compassionate are
dewdrops falling from roses on the
earth.

Shut not thine ear, therefore, against
the poor, neither harden thine heart against
the necessities of the innocent.

When the fatherless

bounty open thine heart ; let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity—Oh, how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes !

CHAP. V.

Desire and Love.

BEWARE, young man, beware of the allurements of Wantonness ; and let not the harlot tempt thee to her delights.

The madness of desire shall defeat its own pursuits ; from the blindness of its rage thou shalt rush upon destruction.

Therefore, give not up thine heart to her sweet enticements ; neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

In the prime of thy life, old age shall overtake thee ; thy sun shall decline in the morning of thy day.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the

The kisses of her mouth are swe
the perfumes of Arabia breathe from
Shut not thy bosom to the tender
purity of its flame shall ennoble
soften it to receive the fairest impre

BOOK III.

WOMAN.

GIVE ear, fair daughter of Love, to the instructions of Prudence, and let the precepts of truth sink deep in thine heart; so shall the charms of thy mind add lustre to thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight—ah! hear with caution their alluring words; guard well thy heart, nor listen to their soft seducements.

Remember, thou art made man's reasonable companion, not the slave of his passion; the end of thy being is to assist him in the toils of life, to sooth him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment; her feet delighteth not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

... peace and happiness :
Before her steps walket
tendeth at her right hand.

Her eyes speaketh soft
with a sceptre sitteth on he
The tongue of the licen
sence; the awe of her virtua

When scandal is busy, an
hour is tossed from tongue
good-nature open not her mo
resteth on her lip.

Her breast is the mansion
fore she suspecteth no evil in

Happy were the man that sh
happy the child that shall call

She presideth in the house,
commandeth with judgment, an

She ariseth in the morning,
fairs, and appointeth to every o
ness.

The

She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own goodness.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh, and her servants fly; she appointeth, and the thing is done. For the law of love is in their hearts; her kindness addeth wings to their feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments; he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.



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Oh! cherish her as a blessing sent thee from Heaven; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares—make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigour.

Trust thy secrets in her breast; her counsels are sincere—thou shalt not be deceived.

Be faithful to her bed, for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness sooth her affliction; a look from thee of pity and love shall alleviate her grief, or mitigate her pain, and be of more avail than ten physicians.

Consider the delicacy of her sex, the tenderness of her frame; and be not severe to her weakness, but remember thine own imperfections.

CHAP. II.

Father.

CONSIDER, thou who art a parent, the importance of thy trust: the being thou hast produced it is thy duty to support.

his youth, and let no evil habit gain years.

So shall he rise like a cedar on head shall be seen above the trees of

A wicked son is a reproach to his father, but that doth right is an honour to his father.

The soil is thine own, let it not be the seed which thou sowest, that also shall be the harvest.

Teach him obedience, and he shall not be disobedient; teach him modesty, and he shall not be proud.

Teach him gratitude, and he shall not be ungrateful; teach him charity, and he shall gain many friends.

Teach him temperance, and he shall not be intemperate; teach him prudence, and fortune shall not be against him.

Teach him justice, and he shall be feared in his world—teach him sincerity, and he shall not be reproached.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be enlarged.

Teach him science, and his life shall be long.

CHAP. III.*Son.*

From the creatures of God, let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son—observe the young stork of the wilderness—let him speak to thy heart. He beareth on his wings his aged sire, he lodgeth him in safety, and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales.

Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease: do honour therefore to his age, and let not his grey hairs be treated with irreverence.

Think on thy helpless infancy, and on the frowardness of thy youth, and indulge the infirmities of thy aged parents: assist and support them in the decline of life.

So shall their hoary heads go down to the grave in

Brothers.

Ye are the children of one father,
care, and the breast of one moth
suck.

Let the bonds of affection, th
with thy brothers, that peace and h
in thy father's house.

And, when ye separate in the wo
relation that bindeth you to love
not a stranger before thine own blo

If thy brother is in adversity, as
ter is in trouble, forsake her not.

So shall the fortunes of thy fath
support of his whole race, and his c
you all in your love to each other.

BOOK V.

PROVIDENCE, OR THE ACCIDENTAL DIFFERENCES
OF MEN.

CHAP. I.

Wise and Ignorant.

THE gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endowed thee with wisdom; hath he enlightened thy mind with the knowledge of truth; communicate it to the ignorant for their instruction; communicate it to the wise for thine own improvement.

True wisdom is less presuming than folly; the wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness.

Yet be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

showeth them as pearls, and with his brethren delighteth he himself.

He boasteth of attainments in things but where is it a shame to be ignorant and no understanding.

Even in the paths of wisdom he to and shame and disappointment are to labour.

But the wise man cultivateth his knowledge; the improvement of arts is their utility to the public crowneth him.

Nevertheless, the attainment of wisdom is the highest learning; and the wisdom is the study of his life.

CHAP. II.

Rich and Poor.

He protecteth the poor that are injured ; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion ; he enquireth into their wants ; he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merit ; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works, his country is enriched, and the labourer is employed ; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune. He rejoiceth therefore in riches, and his joy is blameless.

But we unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling, the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk ; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth ; no grief or distress can make impression upon it.

But the curse of iniquity pursueth him ; he liveth in continual fear. The anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

He is not embarrassed with
with the clamours of solicitation.

Debarred from the dainties of
also their diseases.

The bread that he eateth, is
taste? the water he drinketh, is
thirst? yea, far more deliciou
draughts of the luxurious.

His labour preserveth his health
a repose to which the downy bed
ger. He limiteth his desires with
calm of contentment is sweeter
acquirements of wealth and grande

Let not the rich therefore pri
nor the poor despond in his pove
dence of God dispenseth happiness
the distribution thereof is more equ
fool can believe.

CHAP. III.

Masters and Servants.

REFINE not, oh man ! that thou servest another ; it is the appointment of God, and hath many advantages ; it removeth thee from the cares and solitudes of life.

The honour of a servant is his fidelity ; his highest virtues are submission and obedience.

Be patient therefore under the reproofs of thy master, and when he rebuketh thee, answer not again ; the silence of thy resignation shall not be forgotten.

Be studious of his interests ; be diligent in his affairs, and faithful to the trust which he reposeth in thee.

Thy time and thy labour belong unto him ; defraud him not thereof, for he payeth thee for them.

And thou who art a master, be just to thy servant, if thou expectest fidelity ; be reasonable in thy commands, if thou expectest obedience.

The spirit of man is in him ; severity and rigour, which create fear, cannot command his love.

Mix kindness with reproof, and reason with authority ; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude ; he shall obey thee cheerfully from love ; and fail not

Magistrates and Subjects.

On thou the favourite of Heaven ! who
men, thy equals, have raised to sovereign
set as a ruler over themselves, consider
importance of their trust, far more than
and height of thy station.

Thou art clothed in purple ; thou
throne ; the crown of majesty invests
the sceptre of power is placed in thy
for thyself were these ensigns given ;
thy own, but the good of thy kingdom.

The glory of a king is the welfare of
power and dominion resteth on the he
jects.

The mind of a great prince is ex
grandeur of his situation ; he revolves
and searcheth for business worthy of hi

He calleth together the wise men of

His magistrates are just, his ministers are wise, and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and the ingenious he delighteth himself, he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labours.

The spirit of the merchant, who extendeth his commerce; the skill of the farmer, who enricheth his lands; the ingenuity of the artist; the improvements of the scholar; all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth harbours for safety; his people abound in riches; and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security; and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of oppressors, and delivereth them from their tyranny.

His people therefore look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

Their affection to him begetteth in his breast a

stand in his defence as a wall of
his enemy flieth before them, as the
wind.

Security and peace bless the dwell
and glory and strength encircle his

BOOK VI.

THE SOCIAL DUTIES.

CHAP. I.

Benevolence.

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, oh man, who honoured thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life, thou owest to the assistance of others, and couldst not enjoy but in the bands of society.

It is thy duty, therefore, to be friendly to mankind, as it is thy interest that men should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast; and rejoiceth in the happiness and prosperity of his neighbour.

in his wishes the happiness of a
generosity of his heart he end
it.

CHAP. II

Justice.

THE peace of society dependeth
piness of individuals on the ce
their possessions.

Keep the desires of thy heart,
bounds of moderation; let the
them aright.

Cast not an evil eye on the goo
let whatever is his property l
touch.

Let no temptation allure thee,
excite thee to lift up thy hand

‘Twill be a grief to his heart, which thou canst not relieve ; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just ; and do unto them as thou wouldst they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee : be assured it is less in the sight of God to steal than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of conscience, and be satisfied with moderation ; nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest ; for he who gave thee credit relied upon thy honour ; and to withhold from him his due, is both mean and unjust.

Finally, oh son of society ! examine thy heart ; call remembrance to thy aid ; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

CHAP. III.

Charity.

HAPPY is the man who hath sown in his breast the

in furthering the prosperity of all ;

He censureth not his neighbour
the tales of envy and malevolence,
he their slanders.

He forgiveth the injuries of men
from his remembrance ; revenge a
place in his heart.

For evil he returneth not evil ;
his enemies ; but requiteth their inj
admonition.

The griefs and anxieties of mer
sion ; he endeavoureth to alleviate
misfortunes ; and the pleasure of su
labour.

He calmeth the fury, he heale
angry men ; and preventeth the m
animosity.

He promoteth in his neighbour
will ; and his name is repeated w
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CHAP. IV.

Gratitude.

As the branches of a tree return their sap to the root from whence it arose ; as a river poureth his streams to the sea, from whence his spring was supplied ; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness ; he looketh on his benefactor with love and esteem.

And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness ; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers : the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom, and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferred ; for though to oblige is better than to be obliged, though the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud ; the selfish and avaricious have no obligation ; the

CHAP. V.

Sincerity.

OH! thou that art enamoured with Truth, and hast fixed thy heart on her charms, hold fast thy fidelity unto her not: the constancy of thy virtue with honour.

The tongue of the sincere is re-
hypocrisy and deceit have no place i

He blusheth at falsehood, and is c
speaking the truth he hath a steady

He supporteth as a man the digni
to the arts of hypocrisy he scorneth

He is consistent with himself; he
sed; he hath courage in truth, but

He is far above the meanness of
words of his mouth are the though

He masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy, and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe, but he blundereth into light, and is exposed to full view, with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man, and huggeth himself in the thoughts of his cunning.

Oh, fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; the children of wisdom shall mock at thy cunning; and when thy disguise is stripped off, the finger of derision shall point thee to scorn.

CHAP. I.

Religion.

THERE is but one God, the author governor of the world, almighty, et prehensible.

The sun is not God, though his ne enlighteneth the world with his brigh giveth life to the products of the e as the creature, the instrument of him not.

To the one who is supreme, most ficent, and to him alone belong v thanksgiving, and praise.

Who hath stretched forth the hand ; who hath described with his of the stars.

Who setteth bounds to the ocea

"Oh, reverence the majesty of the Omnipotent, and tempt not his anger lest thou be destroyed!"

The providence of God is over all his works—he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depth of his mind he revolveth all knowledge; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his prescience, there is nothing contingent: with respect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

"Pay, therefore, to his wisdom all honour and veneration; and bow down thyself in humble and submissive obedience to his supreme direction."

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise; he clotheth them with beauty, he supporteth them with food, he preserveth them with pleasure from generation to generation.

If we lift up our eyes to the heavens, his glory shineth forth—if we cast them down upon the earth,

He hath endowed thee with
dominion; he hath fitted thee
to prove by Society; and ex-
panded his powers of meditation, to con-
ceive inimitable perfections.

And in the laws he hath ordained
for thy life, so kindly hath he suited
them to that obedience to his precepts.

"O praise his goodness with
thy heart, and meditate in silence on them.
Let thy heart overflow with grati-
tude—let the language of thy
adoration—let the actions of thy
life be his law."

The Lord is just and righteous
towards the earth with equity and truth.

Hath he established his law in
vain, and shall he not punish the trans-
gressor?

O think not, bold man, because

The high and the low, the rich and the poor, the wise and the ignorant, when their soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive, from the sentence of God, a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid ; but the heart of the righteous shall rejoice in his judgments.

“ O fear the Lord, therefore, all the days of thy life ; and walk in the paths which he hath opened before thee. Let Prudence admonish thee—let Temperance restrain—let Justice guide thy hand—Benevolence warm thy heart—and gratitude to Heaven inspire thee with devotion.—These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God.”

This is the true

ECONOMY OF HUMAN LIFE.

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THE
ECONOMY
OF
HUMAN LIFE.

PART II.

CLINTON

CLINTON

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CLINTON

PREFACE.

TO THE

EARL OF CHESTERFIELD.

Pekin, Jan. 10, 1749—50.

MY LORD,

NOT a month after I had inclosed to your Lordship the translation I had attempted of the Oriental System of Morality so famous in these parts, we were agreeably surpris'd with a manuscript of the same size, whose antiquity, characters, and other internal marks, determin'd it to be the performance of that author, which, at the same time that it showed us something was wanting to what we had before esteem'd a complete system, very happily supplied the deficiency.

I could not rest, after the first dipping into it, without undertaking the pleasing task of a translation; nor when I had finish'd it, without doing myself the honour of transmitting it to your Lordship. I need not

it.

If I did not flatter myself
met the honour of your I
should not be so earnest in
but while I know the value
your Lordship's distinguishin
diculous to affect a doubt about

I am, my

ECONOMY
OF
HUMAN LIFE.

BOOK 1.

MAN CONSIDERED IN THE GENERAL.

CHAP. I.

Of the Human Frame and Structure.

WEAKE and ignorant as thou art, oh man! humble as thou oughtest to be, oh child of the dust! wouldst thou raise thy thoughts to infinite wisdom—wouldst thou see omnipotence displayed before thee, contemplate thine own frame!

Fearfully and wonderfully art thou made: Praise, therefore, thy Creator with awe, and rejoice before him with reverence.

Wherefore of all creatures art thou only erect, but that thou shouldst behold his works! wherefore art thou to behold, but that thou mayst admire them! wherefore to admire, but that thou mayst adore their and thy Creator!

Something is added to the
seest; something informs thy c
is the object of thy senses. Be

The body remaineth perfect a
fore it is no part of the body. I
fore eternal. It is free to act-
for its actions.

Knoweth the ass the use of fo
mow down the herbage? or st
erect, although his backbone is st

God formed thee as he had
them all wast thou created; supe
were given thee over all; and o
he communicate to thee thy princ

Know thyself then the pride
link uniting divinity and matter.

God himself within thee; remen
nity, nor dare to descend unto evil

Who planted terror in the tail of
clothed the soul

CHAP. II.

Of the Use of the Senses.

VAUNT not of thy body, because it was first formed ; nor of thy brain, because therein thy soul resideth. Is not the master of the house more honourable than its walls ?

The ground must be prepared before corn be planted ; the potter must build his furnace, before he can make his porcelain.

As the breath of Heaven sayeth unto the waters of the deep—" This way shall thy billows roll, and no other ; thus high shall they raise their fury, and no higher ;"—so let thy spirit, oh man ! actuate and direct thy flesh—so let thy spirit bring it into subjection.

Thy soul is the monarch of thy frame ; suffer not its subjects to rebel against it.

Thy body is as the globe of the earth ; thy bones the pillars that sustain it on its basis.

As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers ; so runneth thy life from the heart outward, and so returneth it into its place again.

Do not both retain their course for ever ? Behold the same God ordained them.

Is not thy nose the channel to perfumes ? thy

truth from error ! Keep then thy soul
teach thy spirit to be attentive to its
these its ministers, be ever unto thee
truth.

Thine hand, is it not a miracle ?
creation aught like unto it ? wherefore
thee, but that thou mightest stretch
distance of thy brother.

Why of all things living art thou
capable of blushing ? the world ~~stares~~
upon thy face, therefore do nothing ~~on~~

Fear and dismay, why rob they ~~thee~~
its ruddy splendour ? Avoid ~~guilt~~
know that fear is beneath thee, ~~thou~~
manly.

Wherefore to thee alone ~~speaking~~
visions of thy pillow ? Reverence ~~the~~
dreams are from on high.

'Thou man alone can speak ; ~~wonder~~
narrative. and nay to him ~~when~~

CHAP. III.

The Soul of Man, its Origin and Affections

THE blessings, oh man ! of thy external part, are health, vigour, and proportion : the greatest of these is health. What health is to the body, even that is honesty to the soul.

That thou hast a soul, is of all knowledge the most certain—of all truths the most plain unto thee : be meek, be grateful for it ; seek not to know it perfectly—it is inscrutable.

Thought, understanding, reason, will, call not these thy soul—they are its actions, but they are not its essence.

Raise it not too high, that thou be not despised. Be not thou like unto those who fall by climbing, neither debase it to the sense of brutes ; nor be thou like to the horse and the mule, in whom there is no understanding.

Search it by its faculties, know it by its virtues ; they are more in number then the hairs of thy head ; the stars of heaven are not to be counted with them.

Think not, with Arabia, that one soul is parted among all men ; neither believe thou, with the sons of Egypt, that every man hath many ; know that as thy heart, so is thy soul also one.

She is immortal ; she is unchange
in all ; health calleth her forth to she
and application anointeth her with
dom.

Although she shall live after thee
was born before thee ; she was created
and formed with thy brain.

Justice could not give her to thee
tues, nor mercy deliver her to thee del
These must be thine, and thou must a

Suppose not death can shield thee
tion ; think not corruption can hide the
He who formed thee of thou knowest
he not raise thee from thou knowest no

Perceiveth not the cock the hour of
alteth he not his voice, to tell thee w
ing ? Knoweth not the dog the footste
ter ? and fieth not the wounded goat
that healeth him ? Yet when these d
returneth to the dust : thing alone —

strong and piercing as the eagle's; didst thou equal the hound in smell, or could the ape resign to thee his taste, or the tortoise her feeling; yet without reason what would they avail thee? Perish not all these like their kindred?

Hath any one of them the gift of speech? Can any say unto thee—“Wherefore did I so?”

The lips of the wise are as the doors of a cabinet; no sooner are they opened, but treasures are poured out before thee.

Like unto trees of gold arranged in beds of silver, are wise sentences uttered in due season.

Canst thou think too greatly of thy soul, or can too much be said in its praise? It is the image of Him who gave it.

Remember thou its dignity for ever; forget not how great a talent is committed to thy charge.

Whatsoever may do good, may also do harm; beware that thou directest its course to virtue.

Think not that thou canst lose her in the crowd; suppose not that thou canst bury her in thy closet; action is her delight, and she will not be withheld from it.

Her motion is perpetual, her attempts are universal, her agility is not to be surpassed. Is it at the uttermost part of the earth, she will have it. Is it beyond the region of the stars, yet will her eye discover it.

Enquiry is her delight; as one who travellmeth the burning sands in search of water, so is the soul that thirsteth after knowledge.

soul to him who wanteth discretion.

The end of the search is truth ; her
cover it are reason and experience ; but
weak, uncertain, and fallacious ?

How then shall she attain unto it ?

General opinion is no proof of truth,
rality of men are ignorant.

Perception of thyself, the knowledg
created thee, the sense of the worshi
unto him, are not these plain before th
behold ! what is there more that ma
know ?



CHAP. IV.

Of the Period and Uses of Human

As the eye of the morning to the larl

corrupt, it forbideth not; yet who is he that knoweth its true value?

Learn to esteem life as thou oughtest; then art thou near the pinnacle of wisdom.

Think not with the fool that nothing is more valuable, nor believe with the pretended wise, that thou oughtest to condemn it: love not life for itself, but for the good it may be of to others.

Gold cannot buy it for thee, neither can mines of diamonds purchase back the moments thou hast now lost of it: employ thy succeeding ones in virtue.

Say not that it were best not to have been born, or if born, that it had been best to die early; neither dare thou to ask of thy Creator—"Where had been the evil, had I not existed?" Good is in thy power; the want of good is evil; and if thy question be just, lo! it condemneth thee.

Would the fish swallow the bait, if he knew the hook was hid therein? Would the lion enter the toils, if he saw they were prepared for him? so neither, were the soul to perish with this clay, would man wish to live, neither would a merciful God have created him; know hence that thou shalt live afterward.

As the bird enclosed in the cage before he seeth it, yet teareth not its flesh against its sides; so neither labour thou vainly to run from the state thou art in, but know it is allotted thee, and be content with it.

Though its ways are uneven, yet are they not all painful; accommodate thyself to all; and where there

A good death is
therefore to live as
long as thou canst: with
more than thy death, is

Complain not with time;
remember that
shortened.

Take from the period
of it, and what remaineth
infancy, the second infancy,
thoughtless hours, thy days
the fulness of years, how
numbered!

He who gave thee life as
make it more so: to what end
served thee? Wishedst thou
more vice? As to the good,
thy span be satisfied with the
To what end, O child of
longer?

Hast ; dare not therefore to complain that more is not given thee.

Repine not at the want of knowledge—it must perish with thee in the grave ; be honest here, thou shalt be wise hereafter.

Say not unto the crow—“Why numberest thou seven times the age of thy lord ?” or to the fawn—“Why are thine eyes to see my offspring to a hundred generations ?”—Are these to be compared with thee in the abuse of life ? Are they riotous ? Are they cruel ? Are they ungrateful ? Learn from them rather that innocence of life, and simplicity of manners, are the paths to a good old age.

Knowest thou to employ life better than these ? then less of it may suffice thee.

Man, who dares enslave the world, when he knows that he can enjoy his tyranny but for a moment, what would he not aim at, were he immortal ?

Enough hast thou of life, but thou regardest not : thou art not in want of it, oh man ! But thou art prodigal : thou throwest it lightly away, as if thou hadst more than enough ; and yet thou repinest that it is not gathered again unto thee.

Know that it is not abundance which maketh rich, but economy.

The wise continueth to live from his first period ; the fool is always beginning.

Labour not after riches first, and think thou afterwards wilt enjoy them : he who neglecteth the present moment, throweth away all that he hath ; as the arrow passeth through the heart while the warrior

In the beginning it is
and its end is sorrow.

As one wave pushed
volved in that behind th
to evil in the life of man
swallow up the lesser a
real evils ; our expectatio
bilities.

Fools, to dread as mor
mortal !

What part of life is it th
with us ? Is it youth ?—Ca
rage, licentiousness, and t
are we fond of infirmities ?

It is said grey hairs are
days is honour. Virtue c
bloom of youth ; and with
wrinkles in the soul than on t

Is age respected because
justice :

BOOK II.

MAN CONSIDERED IN REGARD TO HIS INFIRMITIES
AND THEIR EFFECTS,

CHAP. I.

Vanity.

INCONSTANCY is powerful in the heart of man : intemperance swayeth it whither it will : despair engrosseth much of it : and fear proclaimeth—" Behold I sit unrivalled therein !" but vanity is beyond them all.

Weep not, therefore, at the calamities of the human state ; rather smile at its follies. In the hands of a man addicted to vanity, life is but the shadow of a dream.

The hero, the most renowned of human characters, what is he but a bubble of this weakness ? The public is unstable and ungrateful ; why should the man of wisdom endanger himself for fools ?

The man who neglecteth his present concerns, to revolve how he will behave when he is greater, feedeth himself with wind, while his bread is eaten by another.

Act as becometh thee in thy present station ; and in a more exalted one thou shalt not be ashamed.

What blindeth the eye, or what hideth the heart

upon him, and hath no merit.

The heart of the vain is troubled
content; his cares are greater than

His solicitude cannot rest with
is not deep enough to hide it:
thoughts beyond his being; he
be paid when he is gone; but who
receiveth him.

As the man who engageth his
widowhood, that she disturb not his
expecteth that praise shall reach his
earth, or cherish his heart in its shadow

Do well whilst thou livest, but
said of it; content thyself with doing
thy posterity shall rejoice in hearing

As the butterfly, who seeth not
as the jessamine, which scenteth no
eth around: so is the man who

unmeaning words? Thou knowest that when returned unto thee, thou regardest it not. He knoweth he lieth unto thee; yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou shalt hear with instruction.

The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

If he hath done any thing worthy of praise, if he possess that which is worthy of admiration, his joy is to proclaim it, his pride is to hear it reported. The desire of such a man defeateth itself: men say not—Behold he hath done it; or, see he possesseth it! but—Mark how proud he is of it!

The heart of man cannot attend at once to many things: he who fixeth his soul on show loseth reality: he pursueth bubbles which break in their flight, while he treadeth to earth what would do him honour.

CHAP. II.

Inconstancy.

NATURE urgeth thee to inconstancy, oh man! therefore guard thyself at all times against it.

Thou art from the womb of thy mother various and wavering; from the loins of thy father inheritest thou instability; how then shalt thou be firm?

Those who gave thee a body, furnished it with

Is it not the event of
Born of uncertainty, enforce
on somewhat else; to thee
the praise due.

Beware of irresolution in
beware of instability in the
triumph over two great failin

What reproacheth reason
ricties? What can suppress
but firmness of mind?

The inconstant feeleth this
knoweth not why; he seeth
himself, but he perceiveth not
of change in that which is rig
upon thee.

Establish unto thyself prin
that thou ever act according to

First, know that thy princip
be thou inflexible in the rest
Soul

Whoso hath been an enemy, cannot be a friend ;
for man mendeth not of his faults.

How should his actions be right who hath no rule
of life ? Nothing can be just which proceedeth not
from reason.

The inconstant hath no peace in his soul ; neither
can any be at ease, whom he concerneth himself
with.

His life is unequal, his motions are irregular, his
soul changeth with the weather.

To-day he loveth thee, to-morrow thou art detested
by him, and why ? himself knoweth not wherefore he
loved, or wherefore he now hates.

To day he is a tyrant, to-morrow the servant is less
humble, and why ?

He who is arrogant without power, will be servile
where there is no subjection.

To-day he is profuse, to-morrow he grudgeth unto
his mouth that which it should eat ; thus it is with
him that knoweth not moderation.

Who shall say of the cameleon, he is black, when
a moment after the verdure of the grass overspreadeth
him.

Who shall say of the inconstant, he is joyful, when
his next breath shall be spent in sighing ?

What is the life of such a man but the phantom of
a dream ? in the morning he riseth happy, at noon
he is on the rack : this hour he is a god, the next
below a worm : one moment he laugheth, the next he
weepeth. He now willeth, in an instant he willeth

him.

The happiness of the inconst
on the surface of the sand: the
carrieth away its foundation: v
it falleth?

But what exalted form is
directs its even, its uninterrupted
is on the earth, whose head above

On his brow sitteth majesty,
port, and in his heart reigneth tr

Though obstacles appear in t
not to look down upon them;
earth oppose his passage, he proce

The mountains sink beneath h
of the ocean are dried up under tl

The tiger throweth herself acr
the spots of the leopard glow

part of the earth ; he seeth happiness afar off before him : his eye discovereth her temple beyond the limits of the pole.

He walketh up to it, he entereth boldly, and he remaineth there for ever.

Establish thy heart, oh man ! in that which is right, and then know the greatest of human praise is to be immutable.

CHAP. III.

Weakness.

VAIN and inconstant as thou art, oh child of imperfection ! how canst thou be but weak ? Is not inconstancy connected with frailty ? Can there be vanity without infirmity ? Avoid the danger of the one, and thou shalt escape the mischief of the other.

Wherein art thou most weak ? in that wherein thou seemest most strong—in that wherein most thou gloriest—even in possessing the thing which thou hast—in using the good that is about thee.

Are not thy desires also frail ? or knowest thou even what it is thou wouldst wish ? What thou hast obtained what most thou soughtest after, behold it contenteth thee not.

Wherefore loseth the pleasure that is before thee its relish ? and why appeareth that which is yet to come the sweeter ? Because thou art wearied with the

would happiness then
joy dwell always in thy

Alas! thy weakness fo-
clareth against it. Vari-
pleasure; but that whi-
must be permanent.

When it is gone, thou
though while it was with ti

That which succeedeth it
and thou afterwards quarre-
ferring it? behold the onl
thou erreth not.

Is there any thing in whic
more than in desiring things
and in the using them.

Good things often cease to
of them: what nature mean
sources of bitterness to us:
pain, from our joys, sorrow.

Be moderate

sooner hadst thou possessed it, but thou wert weary of its presence.

Join esteem to thy admiration; unite friendship with thy love; so shalt thou find in the end that content surpasseth raptures; that tranquillity is of more worth than ecstasy.

God hath given thee no good without its admixtures of evil; but he hath given thee also the means of throwing off the evil from it.

As joy is not without its alloy of pain, so neither is sorrow without its portion of pleasure. Joy and grief, though unlike, are united; our own choice only can give them to us entire.

Melancholy itself often giveth delight; and the extremity of joy is mingled with tears.

The best things in the hand of a fool may be turned to his destruction; and out of the worst the wise will find the means of good.

So blended is weakness in thy nature, oh man! thou hast no strength either to be good or to be evil entirely: rejoice that thou canst not excel in evil, and let the good that is within thy reach content thee.

The virtues are allotted to various stations; seek not after impossibilities, nor grieve that thou canst not possess them all.

Wouldst thou at once have the liberality of the rich, and the contentment of the poor? or should the wife of thy bosom be despised, because she showeth not the virtues of the widow?

If thy father sink before thee in the divisions of thy

ing: He who made virtues what th
in thee a knowledge of their pre
thy soul, and act as that dictates to
shall be always right.

CHAP. IV.

Of the Insufficiency of Ku

If there is any thing lovely—if the
sirable—if there is any thing within
that is worthy of praise, is it not kn
who is it that attaineth unto it?

The statesman proclaimeth that
ruler of the people claimeth the prai
eth the subject that he possesseth it

Evil is not requisite to man, neith
necessary to be talented: not him

When thy people are numerous, when thy sons increase about thy table, sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended ?

If the object of thy desires demandeth the lives of a thousand, sayest thou not—I will have it ? Surely thou forgettest that he who created thee, created also these ; and that their blood is as rich as thine.

Sayest thou that justice cannot be executed without wrong ? surely thine own words condemn thee.

Thou who flatterest with false hopes the criminal, that he may confess his guilt, art thou not unto him a criminal ; or is thy guilt the less, because he cannot punish it ?

When thou commandest to the torture him who is but suspected of ill, darest thou to remember that thou mayst rack the innocent ?

Is thy purpose answered by the event ? Is thy soul satisfied with his confession ? Pain will enforce him to say what is not, as easy as what is : and anguish hath caused Innocence to accuse herself.

That thou mayst not kill him without cause, thou dost worse than kill him : that thou mayst prove whether he be guilty, thou destroyest him innocent.

Oh blindness to all truth ! oh insufficiency of the wisdom of the wise ! know when thy judge shall bid thee account for this, then shalt thou wish ten thousand guilty to have gone free, rather than one innocent to stand forth against thee.

Insufficient as thou art to the maintenance of jus-



If thou wouldst
bow thyself at her foot
the knowledge of her
own ignorance.

More worth is she
carefully: the emerald
ruby, are as dirt beneath
her manfully.

The way to her is labor
must conduct thee into
the way, for when thou
shalt be to thee for pleasure

Say not unto thyself—
tired, and I will avoid it;
and I will follow it: are
truth better than the friend

Naturally doth man desire
before him, he will not
itself upon him, is he not

The fault is

Doth it not remind thee that thou art dust ? Doth it not tell thee that thou art ashes ? And behold repentance ! is it not built of frailty ?

When thou givest an oath—when thou swearest thou wilt not deceive, behold it spreadeth shame upon thy face, and upon the face of him that receiveth it ! learn to be just, and repentance may be forgotten—learn to be honest, and oaths are unnecessary.

The shorter follies are the better ; say not therefore to thyself—I will not play the fool by halves.

He that heareth his own faults with patience, shall reprove another with boldness.

He that giveth a denial with reason, shall suffer a repulse with moderation.

If thou art suspected, answer with freedom : whom shall suspicion affright, except the guilty ?

The tender of heart is turned from his purpose by supplications ; the proud is rendered more obstinate by entreaty ; the sense of thine insufficiency commandeth thee to hear ; but to be just thou must hear without thy passions.

CHAP. V.

Misery.

FRIBLE and insufficient as thou art, oh man ! in good : frail and inconstant as thou art in pleasure, yet is there

source, but thine own passions ?

He who gave thee these, gave thee power to subdue them ; exert it, and thou shalt tread them under thy feet.

Thine entrance into the world, is thy destruction, is it not glorious ? the instruments of death with gold wear them above their garments.

He who begetteth a man hideth his face from him ; he who killeth a thousand is honoured.

Know thou notwithstanding that custom cannot alter the nature of truth ; the opinion of man destroy justice ; the praise and shame are misplaced.

There is but one way for man to live ; there are a thousand by which he may die.

There is no praise or honour to him who

Enough of evil is allotted unto man ; but he maketh it more while he lamenteth it.

The greatest of all human ills is sorrow : too much of this thou art born unto ;—add not unto it, by thine own perverseness.

Grief is natural to thee, and is always about thee ; pleasure is a stranger, and visiteth thee but at times : use well thy reason, and sorrow shall be cast behind thee : be prudent, and the visits of joy shall remain long with thee.

Every part of thy frame is capable of sorrow ; but few and narrow are the paths that lead to delight.

Pleasures can be admitted only simply ; but pains rush in a thousand at a time.

As the blaze of straw fadeth as soon as it is kindled, so passeth away the brightest of joy, and thou knowest not what is become of it.

Sorrow is frequent—pleasure is rare : pain cometh of itself—delight must be purchased ; grief is unmixed—but joy wanteth not its alloy of bitterness.

As the soundest health is less perceived than the lightest malady, so the highest joy touches us less deep than the smallest sorrow.

We are in love with anguish—we often fly from pleasure ; when we purchase it, costeth it not more than it is worth ?

Reflection is the business of man : a sense of his state is his first duty ; but who remembereth himself in joy ? Is it not in mercy then that sorrow is allotted unto us ?

Man foreseeth the evil that is to come ; he remem-

He who weepeth before
than he needeth—and why
ing.

The stag weepeth not
against him; nor do the tea
hound is ready to seize him
by the apprehension of it;
misery than the event itself

Be always prepared to gi
tions, and the best death is t
meditated.

CHAP.

Of the

is often but plausible ; be firm, be constant, determine for thyself ; so shalt thou be answerable only for thine own weakness.

· Say not that the event proveth the wisdom of the action : remember man is not above the reach of accidents.

· Condemn not the judgment of another, because it differeth from thine own ; may not even both be in an error ?

· When thou esteemest a man for his titles and contemneth the stranger because he wanteth them, judgest thou not of the camel by his bridle ?

· Think not thou art revenged of thine enemy when thou slayest him—thou puttest him beyond thy reach—thou givest him quiet, and thou takest from thyself all means of hurting him.

· Was thy mother incontinent, and grieveth it thee to be told of it ? Is frailty in thy wife, and art thou pained at the reproach of it ? he who despiseth thee for it, condemneth himself : art thou answerable for the vices of another ?

· Disregard not a jewel because thou possessest it ; neither enhance thou the value of a thing because it is another's : possession to the wise addeth to the price of it.

· Honour not thy wife the less, because she is in thy power : and despise him that hath said—" Wouldst thou love her less, marry her !" What hath put her into thy power but her confidence in thy virtue ? Shouldst thou love her less for being more obliged to her ?

111
Weigh not the loss thy friend hat
tears he sheddeth : the greatest g
these expressions of them.

Esteem not an action because it i
and pomp : the noblest soul is that
things, and is not moved in the doin

Fame astonisheth the ear of him
but tranquillity rejoiceth the heart th
it.

Attribute not the good actions of
causes : thou canst not know his hear
will know by this, that thine is full of

There is not in hypocrisy more vic
be honest is as easy as to seem so.

Be more ready to acknowledge a be
venge an injury ; so shalt thou hav
than injuries done unto thee.

Be more ready to love than to hate
be loved by more than hate thee.

112

be honest for love of honesty, and thou shalt be uniformly so : he that doth it without principle is wavering.

Wish rather to be reprov'd by the wise, than to be applauded by him who hath no understanding : when they tell thee of a fault, they suppose thou canst improve : the other, when he praiseth thee, thinketh thee like unto himself.

Accept not an office for which thou art not qualified, lest he who knoweth more of it despise thee.

Instruct not another in that wherein thyself art ignorant : when he seeth it, he shall upbraid thee.

Expect not a friendship with him who hath injured thee ; he who suffereth the wrong may forgive it ; but he who doeth it, it never will be well with him.

Lay not too great obligations on him thou wishest to be thy friend ; behold the sense of them will drive him from thee : a little benefit alienateth friendship ; a great one maketh an enemy.

Nevertheless ingratitude is not in the nature of man, neither is his anger irreconcilable : he hateth to be put in mind of a debt he cannot pay : he is ashamed in the presence of him whom he hath injured.

Repine not at the good of a stranger, neither rejoice thou in the evil that befalleth thine enemy : wishest thou that others should do thus by thee ?

Wouldst thou enjoy the good-will of all men, let thine own benevolence be universal. If thou obtainest it not by this, no other means could give it thee ;

• CHAP.

Presump

PRIDE and meanness seem in concileth contrarieties : he is able and the most arrogant of

Presumption is the bane of of error ; yet it is congenial wi

Who is there that judgeth himself, or thinketh too meanly

Our Creator himself escapeth how then shall we be safe from

What is the origin of superarises false worship ? From our about what is above our reach—
incomprehensible.

Limited and weak as our unemploy not even their little forces not high enough in our approa

He who dareth not repeat the name of his prince without honour, yet blusheth not to call that of his Creator to be witness to a lie.

He who would hear the sentence of the magistrate with silence, yet dareth to plead with the Eternal: he attempteth to sooth him with entreaties; to flatter him with promises; to agree with him upon conditions; nay, to brave and murmur at him, if his request is not granted.

Why art thou not punished, oh man! in thy impiety, but that this is not thy day of retribution?

Be not like unto those who fight with the thunder, nor dare thou to deny thy Creator thy prayers, because he chastiseth thee; thy madness is on thine own head in this—thy impiety hurteth no one but thyself.

Why boasteth man that he is the favourite of his Maker; yet neglecteth to pay his thanks, his adorations for it? How suiteth such a life, with a belief so haughty?

Man, who is truly but a mote in the wide expanse, believeth the whole earth and heaven created for him: he thinketh the whole frame of nature hath interest in his well-being.

As the fool, while the images tremble on the bosom of the water, thinketh that trees, towns, and the wide horizon are dancing to do him pleasure; so man, while nature performs her destined course, believes that all her motions are but to entertain his eye.

While he courts the rays of the sun to warm him, he supposeth it made only to be of use to him; while

not the cause why the world he
thee are not made the vicissitude
ter.

No change would follow if th
not: thou art but one among mil
in it.

Exalt not thyself to the heaven
are above thee; nor disdain thy
the earth, for that they are beneath
the work of the same hand?

Thou who art happy by the m
how darest thou in wantonness pu
tures to torture? Beware that i
thee.

Serve they not all the same uni
thee? Hath he not appointed unto
he not care of their preservation?
infringe it?

Set not thy judgment above th
neither condemn as falsehood wh
thine own apprehension. Who g
of determining for others?

be unto thee : virtue is more thy business here than wisdom.

Truth and falsehood, have they not the same appearance in what we understand not ? What then but our presumption can determine between them ?

We easily believe what is above our comprehension ; or we are proud to pretend it, that we may appear to have understanding ; is not this folly and arrogance ?

Who is it that affirms most boldly ? Who is it that holds his opinion most obstinately ? even he who hath most ignorance, for he also hath most pride.

Every man, when he layeth hold of an opinion desireth to maintain it ; but most of all, he who hath most presumption : he contenteth not himself to betray his own soul into it, but he will impose it on others to believe in it also.

Say not that truth is established by years, or that in a multitude of believers there is certainty.

One human proposition hath as much authority as another, if reason maketh not the difference.

TO HIMSELF

CH

Cov

RICHES are not worthy
earnest care of obtaining
fiable.

The desire of what men
taketh in possessing it, is
take not up that from the view
of things thyself, and thou shalt

An immoderate desire of riches
the soul; it contaminates a
that is good in it; it is not
all virtue, all honesty, all na
the face of it.

giveth up peace in the search of riches, in hope that he may be happy in enjoying them.

Where covetousness reigneth, know that the soul is poor. Whoso accounteth not riches the principal good of men, will not throw away all other goods in the pursuit of them.

Whoso feareth not poverty as the greatest evil of his nature, will not purchase to himself all other evils in the avoiding of it.

Thou fool, is not virtue more worth than riches? Is not guilt more base than poverty? Enough for his necessities is in the power of every man: be content with it, and thy happiness shall smile at the sorrows of him who heapeth up more.

Nature hath hid gold beneath the earth as unworthy to be seen; silver hath she placed where thou tramplest it under thy feet: meaneth she not by this to inform thee, that gold is not worthy thy regard—that silver is beneath thy notice?

Covetousness burieth under the ground millions of wretches; they dig for their hard masters what returneth the injury—what maketh them more miserable than these their slaves.

The earth is barren of good things where she hoardeth up treasure; where gold is in her bowels, there no herb groweth.

As the horse findeth not there his grass, or the mule his provender—as the fields of corn laugh not on the sides of the hills—as the olive holdeth not forth there her fruits, nor the vine her clusters; even so no good

... covetous serveth his gold
he possesseth his wealth as the
burneth and tortureth him, and
til death.

Hath not gold destroyed the
it ever add to the goodness of ar
Is it not most abundant with
Wherefore then shouldst thou de
ed by possessing it?

Have not the wisest been tho
of it? and is not wisdom happine

Have not the worst of thy
greatest portions of it? and hat
miserable?

Poverty wanteth many things,
nieth itself all.

The covetous can be good to
none so cruel as to himself.

Be industrious to procure gold,
the disposal of it: man never is

CHAP. II.

Profusion.

If there be a vice greater than the hoarding up of riches, it is the employing them to useless purposes.

He that prodigally lavisheth that which he hath to spare, robbeth the poor of what nature giveth them a right unto.

He who squandereth away his treasure, refuseth the means to do good : he denieth himself the practice of virtues, whose reward is in their hand, whose end is no other than his own happiness.

It is more difficult to be well with riches, than to be at ease under the want of them ; man governeth himself much easier in poverty than in abundance.

Poverty requireth but one virtue, patience, to support it : the rich, if he have not charity, temperance, prudence, and many more, is guilty.

The poor hath only the good of his own state committed unto him ; the rich is entrusted with the welfare of thousands.

He who giveth away his treasure, wisely giveth away his plagues : he that retaineth their increase, heapeth up sorrows.

Refuse not unto the stranger that which he wanteth : deny not unto thy brother that which thou wantest thyself.

CHAP. III.

Revenge.

THE root of revenge is in the weak
the most abject and timorous are the
it.

Who torture those they hate, be
murder those they rob, but women!

The feeling an injury must be p
venging it; but the noble mind c
"It hurts me."

If the injury is not below thy n
it unto thee in that maketh himself
enter the lists with thine inferior?

Disdain the man who attempted
contemn him who would give thee d

In this thou preservest not only

of soul despiseth the offence, nay, it doth good unto him who intended to have disturbed it.

Why seekest thou vengeance, oh man ? with what purpose is it that thou pursuest it ? thinkest thou to pain thine adversary by it ? know that thyself feelest its greatest torment.

Revenge gnaweth the heart of him who is infected with it : while he against whom it is intended remaineth easy.

It is unjust in the anguish it inflicts : therefore nature intended it not for thee : needeth he who is injured more pain ? or ought he to add force to the affliction which another hath cast upon him ?

The man who meditateth revenge is not content with the mischief he hath received : he addeth to his anguish the punishment due unto another ; while he whom he seeketh to hurt, goeth his way laughing : he maketh himself merry at this addition to his misery.

Revenge is painful in the intent, and it is dangerous in the execution : seldom doth the axe fall where he who lifted it up intended ; and he remembereth not that it must recoil against him.

Whilst the revengeful seeketh his enemy's hurt, he oftentimes procureth his own destruction ; while he aimeth at one of the eyes of his adversary, lo ! he putteth out both his own.

If he attain not his end, he lamenteth it ; if he succeed, he repenteth of it. The fear of justice taketh away the peace of his own soul ; the care to hide him from it, destroyeth that of his friend.

superiority, nor feeleth he more the
wrath.

In revenge there should be a
avenger; and he who hath injured his
displeasure; he should suffer pain from
repent him of the cause.

This is the revenge inspired from
which maketh the greatest is contempt.

Murder for an injury ariseth only from
he who inflicteth it feareth that the
and avenge himself.

Death endeth the quarrel, but it re-
putation: Killing is an act of cautious
rage: it is safe, but it is not honourable

There is nothing so easy as to reven-
but nothing is so honourable as to pardon

The greatest victory man can obtain
self: he that disdaineth to feel an injury
upon him who offereth it.

Good offices will make a man ashamed to be thine enemy. Greatness of soul will terrify him from the thought of hurting thee.

The greater the wrong, the more glory is in pardoning it: and by how much more justifiable would be revenge, by so much the more honour is in clemency.

Hast thou a right to be a judge in thine own cause; to be a party in the act, and yet to pronounce sentence on it? Before thou condemnest, let another say it is just.

The revengeful is feared, and therefore he is hated; but he that is endowed with clemency is adored. The praise of his actions remaineth for ever, and the love of the world attendeth him.

CHAP. IV.

Cruelty, Hatred, and Envy.

REVENGE is detestable: what then is cruelty? lo! it possesseth the mischiefs of the other, but it wanteth even the pretence of its provocations.

Men disown it as not of their nature: they are ashamed of it as a stranger to their hearts. Do they not call it inhumanity?

Whence then is her origin? unto what that is human oweth she her existence? Her father is Fear, and behold Disney, is it not her mother?

subdue the insolent and
art at the height of vict

He who wanteth virt
who hath not courage to
supplieth the place of c
sovercignty by slaughter.

He who feareth all, stri
cruel, but because they liv

The cur will tear the
not look it in the face whi
that hunteth it to death
wards.

Civil wars are the most b
fight them are cowards. (e
ers,' because in death there
that telleth them they may l

That thou mayst not be
for hatred: that thou may
thyself above the reach of en

Every man may be --

reconciled to him of whom he complaineth ; what murdereth he but what he hateth ?

If thou art prevented of a benefit, fly not into rage ; the loss of thy reason is the want of a greater.

Because thou art robbed of thy cloak, wouldst thou strip thyself of thy coat also ?

When thou enviest the man who possesseth honours —when his titles and his greatness raise thy indignation, seek to know whence they came unto him ; inquire by what means he was possessed of them, and thine envy will be turned into pity.

If the same fortune were offered unto thee at the same price, be assured, if thou wert wise, thou wouldst refuse it.

What is the pay for titles but flattery ? how doth man purchase power, but by being a slave to him who giveth it ?

Wouldst thou lose thine own liberty, to be able to take away that of another ? or canst thou envy him who doth so ?

Man purchaseth nothing of his superiors but for a price : and that price, is it not more than the value ? Wouldst thou pervert the customs of the world ? wouldst thou have the purchase and the price also ?

As thou canst not envy what thou wouldst not accept, disdain this cause of hatred, and drive from thy soul this occasion of the parent of cruelty.

If thou possessest honour, canst thou envy that which is obtained at the expense of it ? If thou knowest the value of virtue, pitiest thou not those who have bartered it so meanly ?

the prosperity of the virt
He who rejoiceth in t
creaseth by it his own.

CHA

Heaviness

THE soul of the cheerful for
of affliction ; but the despon
eth even the brightness of jo.

What is the source of sad
the soul ? What giveth it
spirit ? Rouse thyself to the
the field before thou strikest.

She is an enemy to thy ra
from thy heart : she poisonet
therefore suffer her not
She

—she hideth them from those who would honour thee on beholding them—she entangleth and keepeth them down, while she maketh it most necessary for thee to exert them.

Lo, she oppresseth thee with evil; and she tieth down thine hands, when they would throw the load from off thee.

If thou wouldst avoid what is base—if thou wouldst disdain what is cowardly—if thou wouldst drive from thy heart what is unjust, suffer not sadness to lay hold upon it.

Suffer it not to cover itself with the face of piety: let it not deceive thee with a show of wisdom. Religion payeth honour to thy Maker; let it not be clouded with melancholy; wisdom maketh thee happy; know then that sorrow in her sight is as a stranger.

For what should man be sorrowful, but for afflictions? Why should his heart give up joy, when the causes of it are not removed from him? Is not this being miserable for the sake of misery?

As the mourner who looketh sad because he is hired to do so, who weepeth because his tears are paid for; such is the man who suffereth his heart to be sad, not because he suffereth aught, but because he is gloomy.

It is not the occasion that produceth the sorrow; for behold, the same thing shall be to another rejoicing.

Ask men if their sadness maketh things the better,

tions: lo! it rendereth dist
made amiable.

As the oak falleth before
not its head again; so bowe
force of sadness, and retur
more.

As the snow melteth upo
rain that trickleth down the
washed from off the cheeks
one nor the other returneth a

As the pearl is dissolved
seemeth at first only to obscu
happiness, oh man! swallow
heart, though at first it seem
its shadow.

Behold Sadness in the publ
upon her in the places of

Ask her the cause, and she knoweth it not : inquire the occasion, and behold there is none.

Yet doth her strength fail her ; lo ! at length she sinketh into the grave, and no one sayeth, what is become of her ?

Hast thou understanding, and seest thou not this ? Hast thou piety, and perceivest thou not thine error ?

God created thee in mercy ; had he not intended thee to be happy, his beneficence would not have called thee into existence : how darest thou then fly in the face of his majesty ?

While thou art most happy with innocence, thou doest him most honour ; and what is thy discontent but murmuring against him ? Created he not all things liable to change ? and darest thou to weep at their changing ?

If we know the law of nature, wherefore do we complain of it ?—if we are ignorant of it, what should we accuse but our blindness to what every moment giveth us proof of ?

Know that it is not thou that art to give laws to the world ; thy part is to submit to them as thou findest them : if they distress thee, thy lamenting it but addeth to thy torment.

Be not deceived with fair pretences, nor suppose that sorrow healeth misfortune : it is a poison under the colour of a remedy ; while it pretendeth to draw the arrow from thy breast, lo ! it plungeth it into thine heart.

While sadness separateth thee from thy friends, doth it not say thou art unfit for conversation ? while

it driveth thee into corners,
it is ashamed of itself?

It is not in thy nature to meet the
tune unhurt, nor doth reason require
thy duty to bear misfortune like a
must first also feel it like one.

Tears may drop from thine eyes,
falleth not from thine heart: be th
that there is cause, and that they flo
dantly.

The greatness of the evil is not
from the number of tears shed for
griefs are above these testimonies, a
are beyond utterance.

What is there that weakeneth
What depresseth it like sadness?

Is the sorrowful prepared for n
armeth he himself in the cause of

Subject not thyself to ills, w/

toes: neither sac

BOOK IV.

OF THE ADVANTAGES MAN MAY ACQUIRE OVER
HIS FELLOW-CREATURES.

CHAP. I.

Nobility and Honour.

NOBILITY resideth not but in the soul, nor is there true honour except in virtue.

The favour of princes may be bought by vice, rank and title may be purchased for money; but these are not true honours.

Crimes cannot exalt a man to real glory; neither can gold make men noble.

When titles are the reward of virtue—when he is set on high who hath served his country, he who bestoweth the honours bath glory, like as he who receiveth them, and the world is benefited thereby.

Wouldst thou wish to be raised, and men know not for what? or wouldst thou that they should say, why is this?

When the virtues of the hero descend to his children, his titles accompany them: well—but when he who possesseth them is unlike to him who deserved them—lo, do they not call him degenerate?

Hereditary honour is accounted the most noble: but

What good is it to the blind that see? What benefit is it to the dumb father was eloquent? even so what is that his predecessors were noble?

A mind disposed to virtue maketh glory of it; and without titles it will raise vulgar.

He will acquire honour while others will he not say unto them—Such were thou gloriest in being derived from!

As the shadow waiteth on the substance true honour attendeth upon virtue.

Say not that honour is the child of believe thou that the hazard of life alone price of it: it is not to the action that it the manner of performing it.

All are not called to the guiding the helm neither are armies to be commanded by well in that which is committed to thy praise shall remain upon thee.

is powerful; and he who gave them to us, gave them for great purposes.

When desperate actions are necessary to the public; when our lives are to be exposed for the good of our country, what can add force to virtue but ambition.

It is not the receiving honour that delighteth a noble mind; its pride is the deserving it.

Is it not better men should say why hath not this man a statue, than that they should ask why he hath one?

The ambitious will always be first in the crowd; he presseth forward, he looketh not behind him: more anguish it is to his soul to see one before him, than joy to leave thousands at a distance.

The root of ambition is in every man, but it riseth not in all; fear keepeth it down in some; in many it is suppressed by modesty.

It is the inner garment of the soul: the first thing put on by it with the flesh, and the last it layeth down at its separation from it.

It is an honour to thy nature when worthily employed: when thou directest it to wrong purposes, it shameth and destroyeth thee.

In the breast of the traitor ambition is covered; hypocrisy hideth his face under her mantle, and cool dissimulation furnishes her with smooth words; but in the end men shall see what she is.

The serpent loseth not his sting, though benumbed with the frost: the tooth of the viper is not broken, though the cold closeth his mouth: take pity on his

How pitiable were the state
not be happy but from an
noble to seek recompence, and
be rewarded.

The higher the sun riseth,
make ; even so the greater
covet praise ; yet cannot it
nourish.

Glory, like a shadow, flieth
but it followeth at the heel
from it ; if thou courtest it will
never attain unto it ; if thou de-
hidest thyself, it will never for-

Pursue that which is honour
right ; and the applause of thee
be more joy to thee than the
know not that thou deservest it

To him whom the science of nature delighteth, every object bringeth a proof of his God; and every thing that proveth this, giveth cause of adoration.

His mind is lifted up to heaven every moment; his life is one continued act of devotion.

Casteth he his eyes towards the clouds, findeth he not the heavens full of wonders? Looketh he down to the earth, doth not the worm proclaim to him—Could less than Omnipotence have formed me?

While the planets perform their courses—while the sun remaineth in his place—while the comet wandereth through the liquid air, and returneth to his destined road again; who but thy God, oh, man! could have formed them? What but infinite wisdom could have appointed them their laws?

Behold how awful their splendour! yet do they not diminish: lo, how rapid their motion! yet one runneth not in the way of another.

Look down upon the earth, and see her produce; examine her bowels, and behold what they contain: hath not wisdom and power ordained the whole?

Who biddeth the grass to spring up? who watereth it at its due season? Behold the ox croppeth it; the horse and the sheep, feed they not upon it? who is he that provideth it for them?

Who giveth increase to the corn which thou sowest? and returneth it to thee a thousand fold.

Who ripeneth for thee the olive in its time? and the grape also, though thou knowest not the cause of it.

Can the meanest fly create itself? or couldst thou,

tions.

Thou who seest the whole and
canst thou better employ thine
thy Creator's greatness in the
examining their wonders ?

Power and mercy are display
justice and goodness shine forth
is made for them ; all are happy
nor envieth one the other.

What is the study of words
Wherein is knowledge, but in t

When thou hast adored the
use ; for know the earth produce
of good to thee : are not food and
medics for thy diseases, all de
alone ?

Who is wise then but he th
hath understanding but he that
the rest, whatever science hath
ever known

to care about? morality shall teach thee these; the Economy of Life shall lay them before thee.

Behold they are written in thine heart, and thou needest only to be reminded of them; they are easy of conception; be attentive, and thou shalt retain them.

All other sciences are vain—all other knowledge is boast; lo! it is not necessary or beneficial to man, nor doth it make him more good or more honest.

Piety to thy God, and benevolence to thy fellow-creatures, are they not thy great duties? What shall teach thee the one, like the study of his works? What shall inform thee of the other, like understanding thy dependencies?

Prosperity

LET not prosperity elate
 neither let thy soul be
 because fortune beareth it

Her smiles are not so
 confidence upon them; he
 therefore let hope teach thee

To bear adversity well
 perate in prosperity is the

Good and ill are the tests
 thy constancy; nor is there
 the powers of thine own soul
 when these are upon thee.

Behold Prosperity, how soon
 how insensibly she robbeth
 thy vigour!

Adversity is the seed of well-doing ; it is the nurse of heroism and boldness : who that hath enough, will endanger himself to have more ? who that is at ease will set his life on the hazard ?

True virtue will act under all circumstances ; but men see most of its effects when accidents concur with it.

In adversity man seeth himself abandoned by others ; he findeth that all his hopes are centered within himself : he rouseth his soul : he encountereth his difficulties, and they yield before him.

In prosperity he fancieth himself safe—he thinketh that he is beloved of all that smile about his table—he groweth careless and remiss—he seeth not the danger that is before him—he trusteth to others, and, in the end, they deceive him.

Every man can advise his own soul in distress ; but prosperity blindeth the truth.

Better is the sorrow that leadeth to contentment, than the joy that rendereth man unable to endure distress, and afterwards plungeth him into it.

Our passions dictate to us in all our extremes ; moderation is the effect of wisdom.

Be upright in thy whole life, be content in all its changes ; so shalt thou make thy profit out of all occurrences ; so shall every thing that happeneth unto thee be the source of praise.

The wise maketh every thing the means of advantage ; and with the same countenance beholdeth he all the faces of Fortune : he governeth the good—he conquereth the evil—he is unmoved in all.

He who despaireth of
unto it ; and he who scet
therein.

He who calleth prosperit
unto her—" With thee will
lo ! he anchoreth his vessel i
return of the tide washeth a

As the water that passet
seth, in its way to the ocean
eth the rivers—as it tarrieth
Fortune visiteth the sons of
cessant, she will not stay—
winds : how then wilt thou
seth thee, thou art blessed : b
to thank her, she is gone unto

CHAP.

When thy constancy faileth thee, call in thy reason:
when thy patience quitteth thee, call in thy hope.

To suffer is a necessity entailed upon thy nature;
wouldst thou that miracles should protect thee from
it? or shalt thou repine because it happeneth unto
thee, when lo! it happeneth unto all?

It is injustice to expect exemption from that thou
wert born unto: submit with modesty to the laws of
thy condition.

Wouldst thou say to the seasons—Pass not on, lest
I grow old? Is it not better to suffer with an equal
mind that which thou canst not avoid?

Pain that endureth long, is moderate; blush there-
fore to complain of it:—that which is violent, is short:
behold thou seest the end of it.

The body was created to be subservient to the soul:
while thou afflicteth the soul for its pains, behold
thou settest the body above it.

As the wise afflicteth not himself because a thorn
teareth his garment; so the patient grieveth not his
soul, because that which covereth it is injured.

CHAP. III.

Death.

As the production of the metal proveth the work of the
alchemist, so is death the test of our lives, the assay
which showeth the standard of all our actions.

Wouldst thou judge of a life, examine the period of

... was not born in vain
neither hath he lived unprofitably.

He that considereth he is
he liveth: he who striveth to
be sure in any thing: his joy
which he expecteth every morrow.

Wouldst thou learn to die
before thee. Happy is he who
his life before his death; who
cometh, hath nothing to do but
not delay, because he hath no more.

Avoid not death, for it is a
for thou understandest not what
certainly knowest is this, that is
sorrows.

Think not the longest life that
is best employed, doth man that
shall rejoice after death in the same.

This is the commandment

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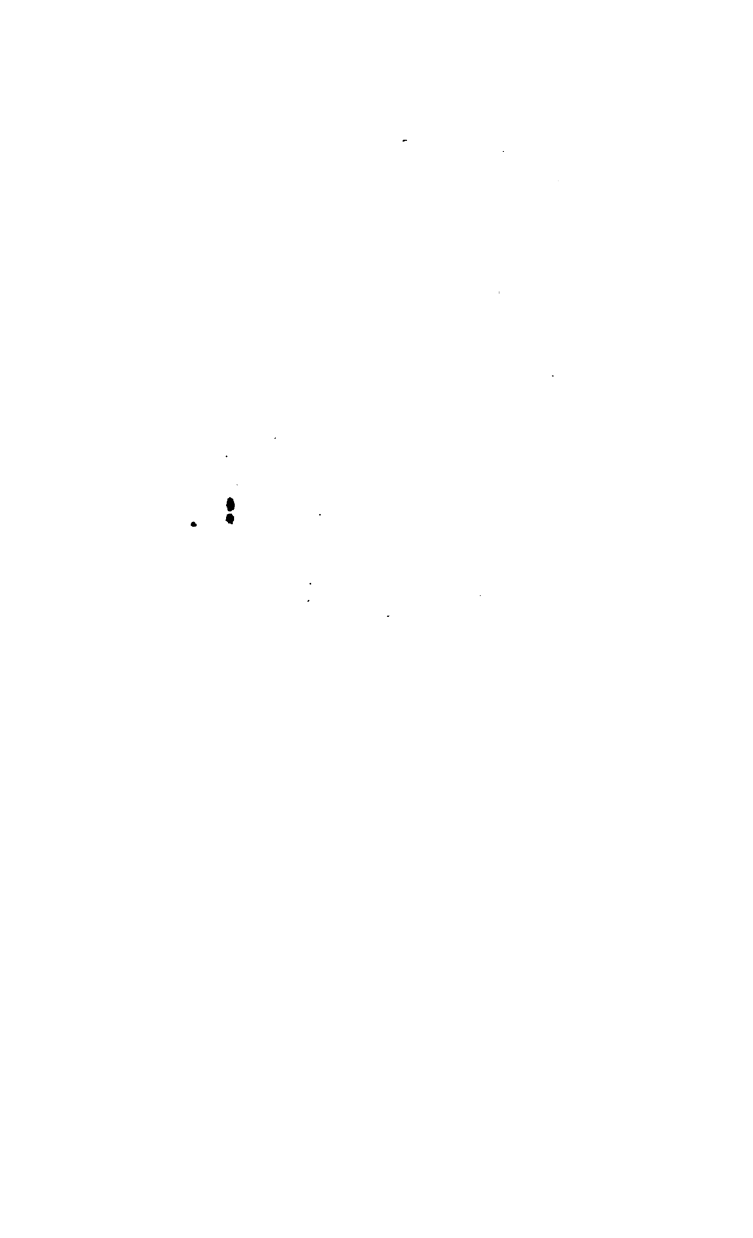


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